842 dialect, it is: "to copulate," iruja, juêreli, while "father" is uzinko;
833 but one refers rather to sexual relations by the term ŝikiŝikiŝi, whose
197 evocative value is reinforced by an appropriate gesticulation. This term corresponds, in the other dialects, to the compounds ŝinikuŝiŝu (a1), iekejakiŝige (b1), "to copulate with rhythmic movements." Likewise, in the western dialect, "to copulate" is expressed by ainjore, even though the demonstration evoked at the beginning of this paragraph uses the term ninjore.

842 We have not been able to elucidate clearly the indigenous theory of conception (conceive: yetnêdige, b1; from yette, "child"). It implies apparently that the sperm coagulates in the uterus and progressively forms the child. The man alone would play a positive role while the woman would be reduced to that of a simple receptacle. Nevertheless, the woman is held responsible for sterility, whether it be attributed to a particular condition or to age.

834 It is difficult to say if the numerous prohibitions attached to
842 sexual relations have as a conscious end to assure conditions favorable to reproduction, or if they depend on more remote beliefs. The first hypothesis is hardly credible, for the Nambikwara are not very eager to have children. The quest for food is too hard, too difficult, to permit the care of several children at the same time, especially when they are still incapable of taking care of themselves; and especially, during the nomadic period a woman cannot carry more than one nursing child, besides the heavy basket. Thus the first steps of the child are impatiently awaited. At any rate, several prohibitions have, as a definite goal, the limitation of sexual activity. Besides the prohibition of incest (1), it is not good to copulate "moonlit

●835 1. The prohibition concerning incest is formulated as follows:

(?) tyaîde takenaîde tamîndige manhatte (b1)
for a sister and brother to copulate is bad

[844] but it does not seem that the infractions are punished other than by collective disapproval. A very equivocal attitude concerning a couple (A71 and a72) and the use, in their regard, of kinship terms communicated with repugnance, and manifestly contradictory to the system, makes one believe that it could be a case of parallel cousins. We have not been able to find a sure case of incest between blood relatives.